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CHRISTIAN EDUCATION

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VOL. XXVI, No. 4

JUNE, 1943

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

COUNCIL OF CHURCH BOARDS OF EDUCATION

744 Jackson Place, N.W., Suite 106, Washington 6, D. C.

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Christian Education

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Christian Education in a World Community

AN EDITORIAL

THAT the world is a community is a fact attested by the development in communication and transportation. No longer is the Mediterranean Sea in the middle of the world as the ancient geographers thought. No longer is the center of the world in Europe. No longer can we disregard the civilization of Asia and even of South America. "Geopolitics" is calling our attention to the fact that the problems of the world are closely related. The Christian religion has always spoken of mankind as being of one blood and of the Fatherhood of God. (Its practice has not always corresponded with its teaching.) Today business, education, politics, and religion are speaking of a "global world."

What effect should this new consciousness have upon Christian education, especially in the colleges and theological seminaries? Much might be answered, but here we wish to make just a few suggestions.

1. *Christian education will be global.* Included in the curriculum will be courses presenting all the facts about the whole physical world, about all men and their relations, and about God and man's relations to Him. Theological facts must be closely integrated with physical and social facts.

Here is a great opportunity for Christianity. The primitive religions lack the idea of universality, and other religions as Islam, Buddhism, Shintoism, Hinduism, and Confucianism place the idea in rather limited form. Christianity, through its educational program, must determine what form it will assume in the

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various sections of the world. All peoples in all continents must be sought and included within the opportunities of a Christian education.

2. *Christian education will be for freedom.* With the Christian concept of the worth of the whole individual in all his human relations, Christian education cannot limit itself to the four freedoms of the Atlantic Charter. Freedom has both a negative and a positive connotation. The freedom for which Christian education will strive will be six-fold:

Freedom from ignorance, and freedom for expression. No nation can endure half educated and half ignorant. But freedom from ignorance is not enough. There must be freedom for expression. To possess knowledge of all the facts in the world and yet be unable to express your judgment, is to be a slave.

Freedom from want, and freedom for achievement. All peoples seek to be free from daily wants. The supplying of such needs, however, is not sufficient. Peoples in jails have the satisfaction of their physical wants but they are prisoners. Individuals worthy the name of persons want the right to initiate, to accomplish, to achieve, aside from being parts of a governmental machine.

Freedom from empire domination, and freedom for national rights. Nations will not have freedom for full national development where and when there is empire domination. Nations, as individuals, desire the right to achieve apart from empire direction.

Freedom from fear and hate, and freedom for cooperation. The haters won in World War I, and hate always breeds hate, but peoples must be more than free from fear and hate; they must have the right to cooperate with others, both on an individual and a national basis.

Freedom from superstition, and freedom for religious worship. All peoples of all nations must be free to worship according as their consciences dictate. But even nominal Christians, kept in ignorance, do not worship with true freedom. The Christian Church, wherever it is true and pure, will enlighten the minds of peoples. Freedom for religious worship is mere formalism if there be ignorance, and is only a type of superstition even within Christianity.

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Freedom from sin, and freedom for loving service. The Christianity which allows people to continue in their sins, even with daily repentance, has missed the freedom which Christ brought to man. Christian education will show people how they may grow in their freedom from sin, and at the same time inspire and direct them in their loving service to all types and conditions of men.

3. *Christian education will be for justice.* In these days it is so easy for the peoples of the various countries to be aroused by the pleas of their governmental leaders "to fight for freedom." We doubt whether the people are equally aware of the need to share responsibility, which includes justice for others.

Christianity has always stressed an interdependent world, as St. Paul contends, "We are members one of another."

The question arises: in what form and in what manner can Christian education contend for freedom and at the same time develop the sense of responsibility and respect for the rights of others? To develop each individual to his highest possibilities and yet not interfere with the rights of others is a task set for the Christian educator in all parts of the world.

The full significance of the world as a community is not known by any one today. But we do know that here is a challenge for the Christian educators of America. Here is a frontier which requires men and women of pioneer courage, of consecrated spirit, and of inspired wisdom.

Of Special Interest: News and Notes

Accelerated Program in Theological Study. Seminaries are responding to the demand for acceleration in the graduation of theological students in order to supply the need for ministers in the chaplaincies of the military forces as well as to fill the vacant parishes of the various denominations. Especially significant is the program launched by five large eastern theological seminaries cooperating in a summer session at Union Theological Seminary. The other institutions are Colgate-Rochester Divinity School, Drew Theological Seminary, Hartford Seminary Foundation, and Yale University Divinity School. Admission to the accelerated program is open to all students regularly enrolled in a theological seminary and recommended by the faculty of their own school. The entire faculty consists of 25 leaders in theological education.

The Federated Theological Faculty of the University of Chicago. The organization of the largest Protestant theological faculty in America will be completed on July first by the federation of the full-time teaching staffs of the four theological schools associated with the University of Chicago. The four institutions are the University's Divinity School (Baptist in origin), The Chicago Theological Seminary (Congregational), the Meadville Theological School (Unitarian), and the Disciples Divinity House. These institutions have agreed to pool their faculties in order to create closer cooperation in teaching and to strengthen their effectiveness in training ministers of all denominations. The combined faculties will be called the Federated Theological Faculty of the University of Chicago. It will include about forty outstanding scholars and religious leaders. The published books of these men number well over a hundred. The plan of federation of the faculties—and later of the libraries—contemplates no change in the financial independence, ecclesiastical affiliation, business operations, or self-government of the respective institutions.

The terms of the agreement include the following provisions:

OF SPECIAL INTEREST: NEWS AND NOTES

1. All full-time members of the faculties of the separate institutions become members of the faculty of the University of Chicago at their present academic rank.

2. The federated faculty becomes the faculty of each separate institution.

3. All students in the four institutions also will be registered as graduate students of the University.

4. The minimum academic entrance requirements will be the equivalent of graduation from the college of the University of Chicago.

5. The academic year, as in other schools of the University, will consist of four terms of twelve weeks each.

6. The Federated Theological Faculty will have control of the common elements of the bachelor of divinity curriculum and of the general pattern of work for that degree. Quantitatively these common elements will consist of approximately two-thirds of the bachelor of divinity curriculum. This portion of the curriculum will be the same in all the institutions.

7. In order to maintain its individual corporate life and promote *esprit de corps*, each of the institutions will have an Administrative Council made up of the president of that institution and such members of the Federated Theological Faculty as may be chosen. Normally these will be men from the denominational background represented by the institution. This council will have general direction of institutional policies, particularly the one-third of the bachelor of divinity curriculum which is left to each institution to determine, and also all matters having to do with student life and awarding of scholarships and other forms of student aid.

8. Placement in professional work will remain the individual responsibility of the separate institutions.

9. Students who complete satisfactorily the course of training will receive the degree of Bachelor of Divinity conferred by the University in cooperation with the respective institutions. (Normally the course of training for this degree will require three years or more.)

10. Any school may withdraw from the federation on three years' notice, or in less time by common agreement of the federated schools.

11. An executive council, to be known as the Cabinet, will have charge of the administration of the Federated Theological Faculty, including the handling of problems concerning the relationships of the institutions with one another and the initiation of the appointment of new members to the Federated Theological Faculty and of promotions within it. This Cabinet consists of the heads of the respective institutions (or designated alter-

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nates). These heads at present are Dean Ernest C. Colwell, of the Divinity School; President Albert W. Palmer, of the Chicago Theological Seminary; President Sydney B. Snow, of Meadville Theological School; and Dean Edward Scribner Ames, of the Disciples Divinity House.

Indiana Council on Religion in Higher Education. On April 17, the Council held the eighth annual state conference. This Council is a group of citizens interested in developments and conditions in higher education in Indiana. Among the topics discussed were: A Church College; Why Support a Church College; The Professors; College Religion; What the Church Needs from the College; and, Mothers Think of College. Dr. Georgia E. Harkness, of Garrett Biblical Institute, Evanston, Illinois, was the speaker at the luncheon, on the subject, "Religion in Higher Education and the Peace."

Missouri Conference on Religion in Higher Education. On November 28 and 29, at the Missouri Methodist Church, in Columbia, was held the fourth conference, composed of forty delegates representing twenty Missouri institutions of higher learning. Dr. Edwin R. Walker, of Central College, Fayette, was the presiding officer. Among the subjects discussed were: Philosophy of Religion in the Undergraduate Curriculum; Religion on Colleges of Missouri; and, A Course in Fundamental Moral and Religious Values. Among the officers elected for the ensuing year are President, Dr. True Taylor, Southeastern Missouri State Teachers College, and Executive Secretary, Dean Carl Agee, the Bible College of Missouri.

Values. This is a mimeographed journal of Christian higher education, issued bi-monthly for the Board of Higher Education of the Disciples of Christ, with offices at 222 Downey Ave., Indianapolis, Indiana. An editorial says: "*Values* will help to fill the voids and scarcities in the realm of ideas and spiritual qualities which the Disciples of Christ share with other American communions by crying incessantly in a wilderness of expediency and materialism the unique and indispensable gifts of Christian higher education."

Andover Newton Theological School announces through its President, Dr. E. C. Herrick, that it is now seeking to raise the amount of \$300,000 from its Baptist friends, after having gathered \$75,000 from its Congregationalist friends. The purpose is to develop the Department of Religious Education, to develop further the work in clinical training of the ministry, and to add a full-time member to the staff to superintend the student field-work. The \$75,000 from the Congregationalists was made up of two large gifts, one for \$50,000 and one for \$25,000.

Rightly Disturbed. In a personal letter to the editor, a prominent congressman wrote: "Needless to say, I am greatly disturbed about what is happening to the church colleges and all of our other educational institutions. It is strange that a nation like China, fighting for five and one-half years for her very life, has nevertheless had the wisdom to increase the number of her gifted young men and women in college studying the things which make for a high culture with good balance and perspective, whereas the United States, in fighting a system which results from militarization of education, takes over the first steps of the same system for itself. . . . No possible system or scheme of world organization can have any hope of success unless there is developed better understanding and mutual respect between nations, and peoples, and cultures. We need, I suspect, to enlarge our own educational vision." How many Christian educators are disturbed?

Questions Are Being Raised whether college presidents have the right to "offer all the facilities and resources" of their colleges to the government for the support of the war. It is contended that the resources of the church-related colleges were given in large measure for the teaching of the Bible or the Christian religion and for promotion of Christian education. And so it is declared that "gifts made on such or similar conditions cannot be transferred or used for any other purpose, even by the trustees themselves, without violating the trust and incurring the risk of losing all right to the gift."

Dr. Joseph R. Sizoo, president of the General Synod of the Reformed Church, in addressing a charge to those being inducted

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to the high office of teaching in the New Brunswick Theological Seminary wrote in part: "I have come back from intimate conferences (with pastors) with a grave and deep anxiety which has burned its way into my heart. The greatest weakness of the minister of today, especially those over forty years, is that they have lost touch with the world about them. The minister is so absorbed in his immediate task that often he has lost perspective. His whole outlook has become cabined and confined. Many times he is unable to evaluate what is important. He has lost the sense of discrimination. He has become provincial and petty. He has grown stale and lonely. The more he works, the greater has his peril become. He is so cluttered up with petty and provincial things that he has lost the sense of values. Through the force of circumstances he has lost touch with the world of books, with the world of thought, and even with those who share with him the same enterprise. He has become detached, separated and lonely. They have given themselves so completely to their own little world that they have become narrow. They are quite conscious of it, and they feel themselves inadequate, and lacking in horizons. These men don't need scolding, but help. They need above all someone who will stimulate their thinking, restore for them a sense of comradeship, bring back to them perspective, open to them the world of books, and warm their hearts."

Effects of the Emergency on Attitudes of Faculty and Students

BY T. REESE MARSH*

ONE cannot speak with too much certainty on attitudes because they are frequently not obvious, but elusive, representing a mingling of intellectual and emotional ways of regarding a fact or experience or a condition of life.

A succession of attitudes has been apparent on the college campus since last December 7th. First there was a feeling of vexation and bewilderment which led to a frenzied anxiety and rather hasty and impulsive action, such as military enlistment and civil service applications.

Next there was during the spring a general attitude of hurried and rather confused planning to change the pattern of college life quickly by shifting requirements for graduation, by accelerating various curricula, and by streamlining college terms. This general attitude was aggravated by a sense of urgency to do something tangible and concrete.

A third general attitude became apparent as the fall term of college got under way. It was productive of a confident facing of an emergency with open-minded determination, and with a calm acceptance of whatever might come, along with hope for guidance.

Faculty and students alike have reflected these basic attitudes, but the faculty are more mature; therefore, they are more stable in their emotions than are students.

As one reflects upon the campus life of recent months he sees that the effect of the war emergency upon faculty attitudes has been to bring into sharper focus the following:

1. An attitude of definite personal responsibility to make their work count *now*.
2. An attitude of calm, but deep-seated concern for the college youth.
3. An attitude of hopeful and expectant waiting for some direction of their special efforts so as to make them more significant.

* Dr. Marsh is Professor of English and Dean of Southwestern College at Winfield, Kansas. His observations on attitudes in colleges are keen and thought-provoking.

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4. An attitude of willing cooperation on the campus, in the community, and in the wider implications of the social emergency.
5. An attitude of practical alertness, and, at the same time, of spiritual awareness.

The college student always needs wise and sympathetic counsel, but in this era of intensified emotions and emergency living, these young people, whose emotions are as volatile as gasoline, are especially deserving of our help in keeping their attitudes clear-cut and wholesome. They are genuinely sincere and are earnestly striving to keep foremost in their thinking and in their action such attitudes as the following which I have observed among college students recently:

1. An attitude of careful examination of their own goals and objectives.
2. An attitude of serious thinking on immediate and ultimate aims of the war.
3. An attitude of alert questioning of the value of personal and social activities in which they are engaged.
4. An attitude of loyal cooperation with institutions, with the community, and with the government (e.g., "Minute-Men" organizations among students).
5. An attitude of emotional tenseness reflected in their love affairs, their sport life, and their social activities.
6. An attitude of sincere quest for real values in military service, in choosing or changing occupations, in personal adjustments and readjustments, in religious or spiritual realms of living.

My observations are limited, and no more valid than those of any college administrator, but my sincere conviction, after frequent and varied conferences with college faculty and students, is that men and women of the college community display now attitudes of nervous readiness, like that of the race horse, awaiting only the signal and direction. They are safe and sane in their attitudes, but they want and need counsel and encouragement to put these attitudes into effective action. Tell them what is right to do, and they will gladly and readily do it. The Government and the military leaders of our country have a fertile field ready for the tilling and for a rich harvest.

Century Class—A Project With Students

By WALTER MANLY*

PUTTING the Lord's job on a business basis is the hobby of Walter E. Long, director of the Austin, Texas Chamber of Commerce. An authority on promotional and organizational technique, vigorous Mr. Long turned his energies to the founding of a Sunday School Class in 1924 that has grown to be the most popular Sunday School Class on the University of Texas Campus, and the largest student class in the Presbyterian Church, U. S.

"I have followed the principle that there isn't any use of teaching if the seats are empty," says Mr. Long, "and have considered the business of getting the people to attend class equally as important as the business of giving them a good lesson."

Following this lead, he attacked the job of "getting them to attend" with the basic concept that if people know each other and like each other, they will get in the habit of coming to see each other—and if they are given something to do, they will keep in the habit. His job, therefore, has been one of getting the students acquainted and keeping them busy. To do this he utilizes everything from clothes-pin name tags and hobo picnics to motion picture production.

Of course, great emphasis is given to preparing a lesson of spiritual value each Sunday; yet this article will concentrate on a description of promotional activities.

Named the "Century Class," the organization limits its membership to one hundred. For three absences, a member is dropped from the roll, and his place is taken by the person whose name tops the waiting list. This list at times reaches fifty or sixty names. Although visitors are welcome to the class

* Mr. Manly is president of the Presbyterian Student Group at the University of Texas. As a class project in one of his courses in Journalism he was required to write an article for a specific magazine. Naturally, the editor is pleased that he thought of CHRISTIAN EDUCATION and equally pleased that the article merits printing. It shows how students can be interested in Sunday School activities.

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meetings, the policy of weeding out the backsliders and restricting membership has given an air of exclusiveness to membership that makes it much sought after and carefully retained. This same psychological principle is capitalized on by requiring members' reservations for parties and banquets.

The organization of the Century Class itself is integrated to the supreme object of "getting acquainted"; and "Clubs" of ten to twelve members are formed inside the larger group. Each club has its own officers and is responsible for having its members present. Every week one member phones the other club members and tells them what the lesson is going to be, and "I'll see ya' there." This not only prompts attendance, but also presents an opportunity for further familiarity among club members.

The clubs have some activities independent of the rest of the class in the form of dinners or parties. In the past Mr. Long has arranged with the women of the auxiliary that the clubs be invited into private homes for occasional entertainment. This served the dual purpose of affording fellowship for the club members and giving the hostess church members a part in the most important work of a university church—that with students. This program had to be suspended, however, because of war restrictions, and now club activities are "on their own hook."

Fellowship among the class as a whole is just as important as club activity in Mr. Long's plan. Each Sunday morning the incoming student is met at the door by "Glad-hand Committeemen." They introduce themselves, shake hands with him, clip a clothes-pin labeled with his name on his lapel, and introduce him around. With this procedure soon everyone knows nearly everyone else, and all coöperate to put at ease the new comers and shy persons. Snapshots placed on a bulletin board, with names underneath, bring a quicker connection between names and faces. This scheme can be carried out with little expense and great fun if there is a camera "bug" in the group.

Three class committees foster the friendly feeling. First, the Birthday Committee searches the membership each week for the names of those who have a birthday that week. Each Sunday then, the birthday students receive a package of chewing gum or a lollipop, awarded to the applause of the class.

A PROJECT WITH STUDENTS

The Sick Committee sends convalescent cards, and flowers, if possible, to members who are indisposed. The Committee announces the names of the sick each Sunday.

Of course, there must be a Social Committee. The Century Class plans two or three important social functions per year. Early in October, when members still falter at each other's names, they gather for a traditional Hobo Picnic. For seventeen years this Hobo Picnic has launched the class's first battle for friendliness. Everyone wears hobo clothes and carries a provided cane pole to the end of which is tied a bandanna handkerchief full of refreshments. With this regalia, the group hikes to a nearby park where a rip-roaring party breaks.

Motion pictures are taken at all the parties, to be shown on the next appropriate occasion as a promotional stunt. Most people will come to see if they got in the pictures—and of course, they did.

And speaking of movies, nearly every year the class puts on its riding breeches and dark glasses, picks up a megaphone, and produces one. With a script written by someone in the class, a class director, and the class as a cast, they go to town. Mr. Long's only requirements are, 1) that there be no star, and 2) that all the class gets in. Among the most successful films are "The Lost Colony," "The First Thanksgiving," and "Old Testament Characters." For "The First Thanksgiving," girls in the class spent hours making pilgrim costumes, while boys worked overtime in the shooting and production.

Mr. Long utilizes the psychological appeal of movie making. His graphs of attendance reveal a tendency for steady decline in the spring with the return of good weather. Therefore he films his movies in the spring and keeps enthusiasm running high. A climax is gradually reached the end of May, and the picture is shown at the annual spring banquet, the last meeting of the class for the school year.

Amazing results are produced by the class. Since its inception an average of 12% of its members have become man and wife—"and there's never been a divorce among them," proudly expounds matchmaker Long. Although the class remains non-sectarian, nearly every member who has joined the class has also

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joined the church. Mr. Long says, "If a student comes into the class and stays there four years, I'll guarantee that sometime during that period he'll join the church."

But most significant about the class, it has become a self-supporting unit. The eight teachers and various co-sponsors of the last ten years have been class products. "And the class is going on, and will be going strong long after I'm dead," says Mr. Long.

And it will, too. But it won't forget him.



The Instrument for Leadership

BY WALTER A. LUNDEN*

THE rapid succession of events which have swept in upon us in the past few years has brought us face to face with a social world we thought would never arise again. Forces, issues and ideas are at work on such a vast scale that no human agency can integrate and interpret them with any degree of accuracy. They present apparitions which defy human understanding. Because of these, some men say that we are witnessing the birth pains of a new world order while others maintain that we are hearing the death rattle of a decadent society. No man this side of tomorrow can answer the question today.

Because these changes are so rapid, so wide and so deep, men have grown fearful and apprehensive. They have become afraid of the very structure which they have been building during the past century and a half. A few are beginning to wonder whether the house has been built on rock or shifting sand. This same specter of apprehension stalks the halls of our college and campus. Of this we may be sure, the storm which is upon us will put our academic house to a test.

SURVIVAL AND VALUE

As we view this vast theater of action, let us not fall victim to the same disease which has been so much a part of our thinking in the past half century—myopia—shortsightedness. Let us not grasp at the straw in the wind of adversity. The wisdom of Gamaliel may stand us in good stead even in this hour. *That which has survival value will remain* while that which, in the words of the late president Coffman, is “sham and cheap” may go by the board. It may be that time is overtaking our educational household as it appears to be doing with the whole of society. It may be that the quantitative cheapness in higher education, so common during the flush twenties, may be swept before the wind as the dead leaves of autumn. Perhaps the mills of the gods are at work on the ivory tower and the shoddy structure we have chosen to call higher education.

* Dr. Lunden was inaugurated president of Gustavus Adolphus College (St. Peter, Minn.) on November 4, 1942. His address on that occasion is presented in this article.

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Every social institution as every organ in the human body has a specific function to perform. As long as an institution carries on its primary and basic purpose, it will survive. But if or when it assumes other functions or deviates from its main objective, it soon disappears or suffers reverses. As long as the monasteries of the middle ages remained true to their purpose, they were a strength to medieval society. When they lost sight of their high task they fell into decay. As long as "Dante and the wool-carders understood each other," scholarship in Italy remained on a high level. Later when Italian scholars became lost in pedantry and neglected the common problems of the land, they "prepared their own suicide." At this point the words of President Lowell reveal much wisdom. "Human institutions have rarely been killed while they are alive. They commit suicide or die from lack of vigor, and then the adversary comes and buries them. So long as an institution conduces to human welfare, so long as a university gives to youth strong active methods of life, so long as its scholarship does not degenerate in pedantry, nothing can prevent it from going on to greater prosperity."

THE FUNCTION OF EDUCATION

The basic and elemental function of any college is to *teach*, to *direct*, to *inspire*, and to *promote* the young men and women of our nation to become the *leaders of tomorrow*. It is true that Jeffersonian and Jacksonian democracy as well as Christian charity requires that we popularize higher education to the point where every man may enter college. This we grant as a broad basic principle of education. But this is not the elemental function of higher education. A nation cannot survive without strong intelligent leaders any more than the body can live without the head. A democracy requires intelligent followers but it must have far-sighted leaders. The cry of our nation and of every country today is for competent courageous leaders. Our present crisis has taught us another forgotten basic lesson. *Generalship still counts*. All honor to the common man in the ranks but there must be a leader. Unwise judgment in the high command brings ruin and disgrace upon the brave men in the line of battle. Contrariwise, alert and clear-sighted generalship, with ability to coordinate an army, means victory to the nation. When

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a college fails to produce the leaders for a society, then the function of education will pass to some other agency. As long as the colleges of England supply Britain with her leaders, Britain is strong and the schools are secure. As long as the colleges of America can give God-fearing and clear-visioned men to America, the colleges *will* survive.

Soon after those men of the Massachusetts Colony reached the soil of New England in the 17th century and when they had built their homes, they then founded a college. They were aware of their needs. Let us here repeat those words which no college dare forget: "One of the next things we longed for and looked after was to advance learning and perpetuate it to posterity dreading to leave an illiterate ministry to the churches when our present ministers shall lie in dust." In the framework of that day these men were keenly aware of the need for intelligent leadership. In this statement they expressed the basic principle of higher education. They sought leaders with vision, understanding, courage and a faith to see the people through the vicissitudes of the years.

GREAT TEACHERS

There is but one central process in the whole program of higher education. Search out and select the intelligent young men and women in the country, then open the doors of our colleges to them regardless of their station in life. Search for them as we do for gold. Having found them, then give them the opportunities for study. In spite of our claims to a democratic society, many brilliant men and women do not reach college. Thus much potential leadership is lost. We do not purposely close the doors of our schools to these capable men but the end result is the same. A monarchy may obtain its leaders from a self-contained nobility but in a democracy leaders arise from any class. Therefore we must deepen the channels and widen the opportunities for the capable youth of our own land in order to provide the leaders for tomorrow.

No man today who sees beyond his own doorstep can fail to understand that in the years which lie ahead America will take a greater part in the affairs of nations. In order to meet this expanded horizon there must be trained men in every important

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position in our social order. Experience and research have shown that the best leaders in our country come from our colleges. And a goodly share from our small colleges. America must understand that these colleges are the social instruments for the development of leadership. Investments in the college and the youth of the land brings dividends tomorrow. If you want to create disorder in our world community, bar the doors of our colleges to our brilliant men in the land.

If the youth are to be properly trained, they must have great teachers. Mediocre men in a college faculty cannot lead the youth of the future. President James B. Conant expressed the wisdom of this proposition when he stated a few years ago that the fate of any college is determined by the men who make up the faculty. Numbers and bigness in a college are valuable to a point but no amount of display can take the place of the great teacher. The capital stock of a college is composed of men inspired with ideas and not campanili and stadia. The University of Paris was great in the 12th century because there was a brilliant teacher in the classroom. Williams College is a great school because there was an inspired man in the classroom—Mark Hopkins. Cornell is a great institution because there was an Andrew D. White. Harvard is great because there has been a James, an Eliot and a Kitteridge. The University of Minnesota is great because there was a Folwell, a Northrup, a Mary Sanford and a Coffman. Any system of business, statecraft or education which fails to place a high value on the individual man or teacher will fall short of its mark. A college, no matter how large or how small, which places other factors ahead of intelligent teachers fails in its mission to the students and to society. Scholarship combined with intelligence and a love of teaching is the very essence of education. As long as boards of directors and leaders in our communities hold to this principle and carry it out in actuality, the colleges in America will produce great leaders.

STUDENTS WHO APPRECIATE

Not only must a college have strong men in the classroom as teachers but there must be students who appreciate their opportunities. There has been a tendency in the past years to turn our colleges into country clubs or winter vacation spots. Because some of our scientists have produced seedless grapefruit and [224]

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spineless cactus, some college people have been clamoring for a painless college education—or an education untouched with human intelligence. The library, the textbook, and the daily lessons are the last thing to be done after all other extra-curricular activities have closed for the night. If a student is allergic to one subject, some of our progressive educators offer less harmful subjects to the frail minds. It may have no coincidence that the hard times of the thirties followed the soft educational policies of the twenties. While these men have been engaged in building this educational pagoda, they have developed an educational philosophy devoid of loyalty, devotion, integrity and sacrifice. They have sold the youth of America down the river of easy sailing and soft music. Now that our youth are facing a world filled with struggle, they find themselves ill prepared to meet the stark realities beyond the campus. It has given the student a feeling of futility.

It is high time that the college students of America take their place with the collegians throughout the world. When the colleges of China were blasted by the Japanese, the students and teachers moved into the interior and carried on. When the soldier-students of Europe find themselves in the prison camps of the war, they organize their own colleges. They are not to be denied the truth for which they search. They are willing to make sacrifices to continue their education. They are willing to pay their tuition in toil. The world today calls for men of courage, vision, men of untiring devotion to the cause of God and humanity.

FOLLOW THE NAZARENE

But where and how shall we discover these men? When we examine the globe of the earth carefully, we soon discover that if we go far enough east we reach the west and vice versa. In somewhat the same manner if we search far enough into yesterday we arrive at tomorrow. There was once a man other men called a Nazarene. He was a great teacher. Men said that he spoke as never man spake before. From a modern standpoint his educational program may have been devoid of present-day techniques. Yet this man possessed something. You may call it several things. From a purely human standpoint his understanding surpassed the wisest men of his day. In spite of the lack of equipment and endowments, he was an effective teacher.

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At thirty years of age this teacher selected twelve men to attend his college. He selected fishermen, a tax-collector, a physician, a tentmaker and others. They followed him as he taught in the market place where he demonstrated a principle. He taught them in the grain fields, at the lakeshore, near the hill top, at night under the stars and finally on a certain hill outside the city gates, the place where he died. This teacher explained to his pupils the nature of the world in which they lived. In place of ease, comfort and luxury he spoke to the pupils about service, devotion to a cause and possible sacrifice. They learned their lessons, for one of them died in a Roman jail, another spent years in exile while still another died as did his teacher. There was only one of the twelve who failed that teacher. He hanged himself because of shame.

However inadequate these Nazarene educational methods may have been, there was a quality in his instruction which enabled his students to face the world as they found it. No other twelve men have had such a great influence upon human relationships and society. They wrote few books but they were great books. Their books have stood the test of time. Men read them everywhere. They were graduates of a great school tutored by a great teacher.

In all our search for methods, technique and procedures in education, the answer to our quest is in the small band of men, their teacher and their search for truth. There was no sham and no superficiality. There was nought but a relentless search for the essence of life. That college had three important elements, a great teacher, devoted students and the desire to serve in a great cause.

Could not the colleges of America gain great objectives if they would lay aside the externa and set out earnestly in search of truth, justice and devotion to an ideal? Could not the faculty transform the students if they taught that the greatest man is he who serves most? Could not the students reach new goals if they valued the individual man more than buildings and equipment? What would hinder us if we actually believed that the spirit of man is more important than the house in which he lives? Then every college in America would become a social instrument for leadership.

Some Christian Directions Toward World Order

By JOSEPH WARREN BROYLES*

THE immediate day is by all odds a very dark one. Eighty per cent of all the population of the world is engaged in a global war. Five millions are crowded into concentration camps as prisoners of war. The number of dead is uncounted but surely makes a staggering sum. The largest armies in the history of mankind are marching.

A number of years ago I was much impressed with the remarkable interpretation of history by Spengler in his book, *The Decline of the West*. What he predicted there is so nearly coming to pass that one may do well to be alarmed. In Spengler's analysis of our age he showed that many elements of decay are at work among the peoples of the West. Frustrated economic hopes would breed revolution. The ideals of the middle class are destined to fall into apathy, the desolations of war would spell the end of the modern western way of life, according to this historian. He advised the youth to go in for engineering, the trades, military science, and politics. This was Spengler's practical counsel in view of his thesis: the decline of the West had begun.

Just before the war broke out a thorough-going student of world trends, and a friend of youth, made a study-trip through Europe and Russia. Upon his return to America he said: "It may be that the days of Christian history are numbered." Not long since a sociologist in this country published a book with a startling if unconvincing title, *The Twilight of Christianity*. In that book Harry Elmer Barnes presented the ascendancy in the modern world of many forces not acceptable to the Christian churches.

I. CHRISTIANITY IS NOT THROUGH

Christian educators do not agree with Spengler's thesis. It is certain that all thoughtful people should weigh carefully his

* Dr. Broyles was inaugurated the ninth President of West Virginia Wesleyan College on November 19, 1942. This article is his inaugural address with some slight changes.

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analysis and take into account all the facts he presents. The Christian mind, however, holds that solutions are possible—adds confidence to the facts. The great word here is faith—faith in the world as a whole. Without some such reading of the facts not even the faithful scientist would continue to build hypotheses in the search for the truth. The hypothesis must always be accepted as resting back on an order which is cosmic. All the stabilizing discoveries of science have come this way. Men see that chaos is not normal, and that anarchy is short lived.

It was this same thing—faith—that moved in the spirit of Francis Bacon, Martin Luther, and the artist, Giotto. This same force was the motivation of the renaissance and the reformation. Faith is that reaction which follows when men look at events and attack problems under the light of the eternal, as Spinoza put it, "*sub specie aeternitatis*." It is a devotion to that which ought to be and by faith shall be. As one put it with clarity, it is a "culture transcending devotion." We must now dare to act as we believe.

In the much praised American system of education, and justly praised, there has been a serious lack of faith, lack of purpose and perspective. Some one has said American youth are not dumb, they are not wicked—American youth simply have not had a cause. On the college and university level the shelter of standardization has not hidden the fallacy. It is still not possible to bring growing minds to maturity without motivation and purpose. And we have seen that good citizens do not automatically arise from exposure to facts, techniques, and methods—be that exposure ever so expert.

I would not be misunderstood, the great stream of influence in modern education in this country is of great moment. The change from subject to pupil, from fact to function, from theory to experience is indeed salutary. The close relation in practical emphasis between the most advanced educationalist and the most sincere Christian is encouraging. Both strive for verification in experience, both ways are person-centered. The remarkable and practical philosophy of education which has grown up in America is strikingly effective in its methods and means. In fact, all leaders in the churches would do well to seek similar effectiveness

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in specific training and practice. But let us not forget that even so great a structure as we have built in our American system of education, both public and private, may prove to be only a tower of Babel without worthy objectives supported by a great faith and a loyal devotion. We at last have to ask what kind of person is the educated? What quality of citizen is necessary to a great and permanent nation? And, too, what kind of a nation should men strive to build?

The Christian mind supports the feeling that life is greater than logic, that spirit is above fact and letter, and that persons are of far greater value than things. The Christian mind sees further that persons have near to infinite potentialities. It does not agree that a man is measured only by his skill in his adjustment to his specific environment. Indeed, it may require him to break with his family, his state, and even his time in the interest of the right. The Christian recognizes man as greater than things and by the same token that God is greater than man. The Christian educator does not follow the philosophical mind of Socrates, who said: "To know is to do," but rather Augustine and Luther, who placed high value on motivation and finally on motives themselves. The great teacher in declaring his own mission said: "It is my meat to do the will of God." Now this will of God is not separate or different from the deepest interest of all men. I quote from Wilhelm Pauck, obviously of German extraction, a tremendous sentence: Christians have "believed in civilization in spite of war and revolution because they see in the blossoming of the human mind the vital streams of a spiritual reality which men could spoil and distort by being disloyal to their better selves but which men would never be able to undo and to destroy." The objectives of education among Christians are concerned with the science of personality. Psychology is a worthy handmaiden of the Christian teacher, but these objectives are not adequately understood short of a philosophy of life itself. What is the well educated and adjusted person to do? And what ought he to become? What sort of social order should he build? These are constant questions lifted by the Christian mind.

For example, the most skilfully trained persons in the mere techniques of advertising, business, banking, and salesmanship

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will usually produce efficiency in trade. The result has been a "go-getter." Efficiency is the primary objective with such training in skills. Looked at clearly it is probable that this go-getting is the basic attitude leading to class strife, racial bitterness, and the calamities of war.

When education has developed the whole man, his emotions and desires as well as his skills, he will become a "go-giver." This go-giving attitude is not easy to sustain because it has to do with the imponderables, the principles. In short, it has to do with the right.

Sorakim, a sociologist with wide understandings, sees that to build a society of go-givers—democratic, self-directing, cooperative citizens—is difficult. He sees it may take all this century of war added to war to drive us to such achievements. But he rightly adds, once achieved it will be recognized as the greatest advance in human history thus far, and adds that the century seeing such to come to pass will be the great human century. And when all the sacrifice has been offered and the dead counted, it probably will appear that the greatest aim—a moral direction to civilization—achieved is better pay to the suffering and the dying than parades, bonuses, and monuments and memorials.

II. ACTION IS NECESSARY

The biggest issue on the world's horizon today is action. To men standing in the midst of the fury of such a struggle, knowing the pain of travail, time becomes a strong issue. For, indeed, we see now that the old optimism that soothed us lately is false. Progress is not inevitable. We may now throw back to the barbarian—even to the dark ages. Time is precious. In a perfectly marvelous way W. L. White in his recent book, *They Were Expendable*, shows how valuable time is right now. The captain takes you to a machine gun in the road of the enemy. He tells you to stay there. You ask him, how long? The captain just answers that you are to stay there. It may be before you die you can hold the enemy back 15 minutes or even 17 minutes. That time is worth the machine gun and you. This is a time of terrific urgency. We have to do now in a few minutes what we failed to do in days in our carefree living of yesterday.

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Surely college life has not shown sufficient discipline. The wag put it: "College men must be well bred—they have been on a four year loaf made of father's dough." Our effort to educate great numbers has produced a considerable drag. A drag because there has not been sufficient incentive and purpose. A drag because we have not yet learned that we must educate the whole person and all kinds of person if we are to build a great and orderly society.

Everything is accelerated today—production, transportation, and education. It is probable that speeding up education will prove to be a permanent good. Too much time has been wasted, too little counseling, too much duplication and repetition. A lack of motivation and contact with life has prevented a reasonable carry over from life to study and from study to life. We have been too anxious for holidays, too anxious to forget the subject after the examination, and on the college level far too credit-minded. "It takes the credits to get the job," said the sophomore. "No, it takes a pull," said the senior. In our system the senior has been sadly near to the truth.

War has given us a cause. We are motivated by the fierce and dark forces of battle. But at best this is poor motivation for education, especially Christian education.

But war is here and great issues are at stake. The colleges of America are in the struggle to the limit. As Spengler suggested we would do, we are emphasizing military science, engineering, and the trades. The resilience of the American people is boundless and promises a speedy ending of the war.

It is so important that we learn fast and well. This will save lives, save time, bring victory sooner. Standards will need attention to determine that we learn well. In our haste we can make much waste. The new test for typists, I understand, is to take the applicants into a room where there is a vacuum sweeper, a washing machine, and a typewriter. The ones who can pick out the typewriter get the jobs. It is well, however, that we not forget that trained and consecrated minds are the nation's greatest resource. England is not repeating the hazard of the other world war. The first hundred thousand to die were Oxford and other college men. England and Canada are taking the longer look,

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consider the demands of the reconstruction as well as the necessities of the war. In Canada even the arts are taught still to men.

III. THE KIND OF EDUCATION TO ASSURE THE FUTURE

What kind of education will assure security for the future? More and more all the experiences of the campus are seen as potential opportunities for meeting the objectives of education.

Indeed every experience does help to shape and condition the student. The teacher outside of his classes may still be most effective as counselor and friend. The campus government may become an excellent laboratory in developing democratic, self-directing Christian citizens, and so with all extra-curricular programs and all of life here. The table talk, the date, and every other experience at college need to be seen in the light of the aims of Christian education. Every program, football, drama, sing, party, class, experiment in the laboratory must be measured and used or omitted in the light of these same objectives.

The college course itself must be seen as a means, never as an end; the degree only a recognition, never a stopgap to learning. Many understanding it differently die by degrees in their intellectual and spiritual and even professional life.

The curriculum on the college level may best cover three areas, or spread across three divisions: 1st, the area having to do with the development of the personality; 2nd, that having to do with the solving of social problems; 3rd, the area of developing vocations. This is a vertical form, being more like a growing tree than the layers of bricks in a wall. The function of such a pattern would be first in helping the student to find himself—discover his aptitudes, relate himself to a healthy body, a healthy mind, and see himself as a responsible member of society. The knowledge gained from such orientation should have great carry-over value and use in the solving of social problems, and in making a contribution toward a better community. The last stage carries over what one has learned thus far into the work and skill and practice of one's vocation. Constantly as by bread should the developing mind be supported by spiritual experience and by the strength that comes by a confident faith. Likewise

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the arts and the tool courses do service in adding to the enrichment and skills and consequent effectiveness of the citizen in a creative society.

The hand is the greatest of all instruments, and the body is the greatest of all mechanisms. Coordination, rhythm, usefulness should be a part of the development of every person. The compensations coming from making, creating, composing, whether with wood or colors or words and tones, are most civilizing. Just as a musician takes three sounds and makes not a fourth, but a star, so every educated person should be able to take something from the realm of nature and build a new thing—a new form.

IV. MORE CONCRETELY

The ministry is to be discovered and trained. A great procession of teachers must continue. Other professional people, and the many among our students who go back to build homes, lead in business life, support the church, and lead in the affairs of community and state will find their educational development here. The curriculum and teaching policy should result in a sound democratic, self-supporting Christian citizen.

Opportunities for self-help need to be increased, and properly developed can add to the realism in learning and to the morale on the campus.

For all of this and more to happen, we of the church must make a second gift in money above the tax to the state. The state tax has no apparent ceiling, but the salvation of the state and the righting of the economic system rests largely with the graduates of such colleges as Wesleyan across America. And surely the future of the church depends in these totalitarian times upon the Christian college. The skies will clear now only at great cost. I quote from Adolph Keller in his book, *Christian Europe Today*: "The problem of how to maintain and educate the Christian youth for the future in the midst of a nearly omnipotent secularistic state education, is the greatest spiritual problem which the church has to face in the coming years. Will the church lose not simply the intellectuals, the bourgeois and the workers, but also youth? The Christian schools can no longer save them. They no longer exist, and there is no room for them in the official educa-

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tional system of these states." To bring order out of world chaos much patience will be needed, and all must help. But the consecrated schoolmaster with his books, his laboratory, and his other tools, and with his faith and wise counsel will be the real architect of the better world to be built.

And permit me to insist and ask you to insist that the church-related college be Christian today. I quote again from Dr. Keller regarding certain awakenings in France: "The Minister of Education, Chevalier, began to reintroduce the 'idea of God' into the official curriculums, but his successor, Caropino, understood that a mere 'idea' was not enough. The new influence of religion in education was manifested in the election of Pastor Boegner, besides representatives of other confessions, into the national Council of Education."

Both the present and the future are heavy with responsibility. From such colleges as this there must be ready a great group of trained and consecrated youth for the reconstruction. Like our fighting armies they, a mighty army, must go to the ends of the earth. Soldier police will be needed, but as much will be required the engineer, the teacher, the doctor, the journalist, the preacher, the artist. To do the greatest good all such should be devout, Christian men and women. The world will be too deeply wounded to be helped by the mere adventurer. The world will need people who have found something and have learned how to reproduce what they have found. In a world broken deeply, and in our own beloved land we are privileged to continue the task. We do well then to congratulate ourselves on being given such a service to be accomplished together. In the words of St. Simon: "We have great things to do."

Tradition and Vision

BY BRYANT DRAKE*

I AM aware of the big difference between having ideas and putting them into practice. Ideas and theories can be bandied about in a vacuum with the greatest of ease, but, when one brings them out into the environment, then a hundred unsuspected factors modify their application. No idea or theory can be judged on its merits, unrelated to environment.

Students have a way of making theories of college administration seem foolish, not because of deliberate intent, but because of their immaturity or their varied moral, social, religious attitudes, which create a situation in which the theories are unworkable. A college with a homogeneous student body can carry on a program which would prove absurd in a student body filled with sophisticated youth, skeptics, sophomoric self-styled geniuses, and serious-minded young men and women.

The faculty also has its effect in exploding theories. If its individuals are not stereotypes; if they are free individuals, with a similarity of purpose, perhaps, but articulate critics and confirmed in habits and attitudes, then the nicest theory may be shipwrecked.

The times have their influence too. War activities of one kind or another take our faculties and disrupt the best-laid plans. Students ask, "What's the use?" Donors want permanency in the object of their giving. The fluidity and uncertainty in the present college programs create hesitancy in the minds of prospective donors.

With this preface, may I speak my mind as the newly inducted president of a church-related college with a splendid history which contains no record of failure to grow steadily toward its present status of recognition by the highest educational rating agencies in the nation, and of reasonable financial security.

* Dr. Drake was inaugurated the sixth president of Doane College, Crete, Nebraska, on November 18, 1942. This article is the essence of the inaugural address.

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I. TRADITION

The blueprints for this college should designate first of all that it *remain true to its liberal arts tradition*. "A liberal arts course is the best vocational training," says one of our faculty members. Liberal arts training is true education. There is a sense in which it may be said truly that vocational training or any utilitarian course of study is not education, but rather a course of training in pulling levers and pushing buttons, of training in how to make a living. The educated man is he who understands what he is about, why he does what he does, and is oriented in his society and his universe. The educated man knows himself. Learning how to do things is a primitive sort of education; it is necessary, but it can be used to destroy as well as to build.

In a liberal arts college, Sociology is taught, not primarily to enable the student to go out and get a job as a welfare worker, but rather that he shall be at home in society, and understand how and why social phenomena take place, and what they are. Science is taught not to train for engineering or medicine, but to enable one to be at home in the physical world from the electron to the mastodon, and to live in this physical world which ranges from microcosm to astronomical spaces and time. And Psychology is studied not as a means of preparing to become a psychiatrist primarily, but in order to know oneself and to learn how to live with oneself and others. The educated man, therefore, is a happy man, for he has learned how to live.

The culture within which our lot is cast is inexhaustible in its possibilities and affords endless stimulus and pleasure to those who explore it. Liberal Arts assumes that one of the principal aims of education is to introduce the student to his culture.

The blueprints of this college should also designate that it *remain true to its religious tradition*. This is not a theological tradition, for theological convictions change. In their day, the founders of Doane were liberals, but they would not be so classed in 1942. It is their religious convictions, not their theological beliefs, which we share, and to which we should remain true.

Thomas Doane believed that college training made one more useful as a citizen. Doubtless that was his concern in whatever he did to establish this college. In expressing his regret that he was not college trained, he wrote:

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A college training would have made me more useful as a citizen, given me a greater power of discernment, and of influencing my fellow men. It would have helped me in the world of the church, and in doing the part of the Christian for the Master and the Great Teacher. It is along these latter lines that I have the greater regrets, because I have not been more useful.

The religion of Thomas Doane was something that we of 1942 in the college which bears his name can respect. His son tells of a certain "profane man" who breakfasted at the Doane home and was present at the regular morning reading from the Bible, the hymn from memory, and the prayer with everyone present kneeling, with Mr. Doane praying in absolute simplicity of faith. When the visitor returned to his hotel he remarked to a friend that he had been nearer heaven than he ever expected to be again.

The founders of this college represented an educational attitude that has been in eclipse for two generations, for secular attitudes have prevailed. Academic standards have been considered to be synonymous with scientific detachment and objectivity. The mastery of techniques of measurement and analysis and control have been assumed to be the purposes of education. A secular education has assumed priority over everything else; the study of values has been despised as unworthy; indoctrination has been labeled as a heinous educational crime. And the result is a world run by men and women with a secular education—a marvelously complicated and ingenious machine which is master of its inventors, a world that concludes its vaunted scientific progress with a costly war. Techniques have taken precedence over values in the educational system. Indoctrination is the *bête noire* against which the white knights of the classroom battle.

The results of this sort of education have been gratifying in so far as technological progress is concerned, but disappointing in many other respects. The reason is that the teaching of values has been left out, because of the universal idolatry of analysis and measurement. A process of education which does not give the student something worth dying for produces emancipated individuals who are ships without a rudder; there is not much meaning in life so far as they are concerned. A world led by people

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with this sort of an education is bound to be a crazy world, although it may abound in Ph.D's. Religion must be an integral part of the educational process if the process is to be normal and wholesome; education stripped of religion is like an unfertilized apple tree; its foliage may be profuse, but it misses its real purpose.

II. VISION

But the blueprints of the college must concern more than devotion to traditions. They must contain a vision. Without a positive vision a college is tempted to leave the narrow and straight road for the broad winding boulevard with its crowds and lights, the easy road of conformity to educational fashion. Many a small church-related college has thus become a small and inefficient imitation of large secular institutions. The religious tradition may be sold for a mess of pottage unless there is a vision of something worth laboring for and sacrificing for out beyond the difficulties of the present. Yet the vision may be an impractical dream, a splendid theory, in isolation from fact, unless the continuity and significance of a great tradition guide, as a rudder at the stern of a ship directs the prow.

The vision of a new Doane is determined largely by the tradition of the old Doane, and needs to be harmonious with it, else a very fantastic hybrid may be produced.

Our vision of the Doane of the future is not of a large university, for instance, but of a small college with a few new buildings, adapted to the needs of such a college; an endowment of \$5,000 per student; a student body filling the dormitories; a faculty adequate to the needs of the student body but given better equipment and tools and more leisure, and enough income to relieve pressing financial worries and to provide for attendance at professional meetings and for study.

We have a vision of college with a vitaminized curriculum. The vitamin of religion will have been added throughout. The motto, "We Build on Christ," is a sound educational policy. There are two ways of teaching any subject, religiously and irreligiously. I do not mean that the tenets of the Christian religion ought to be dinned into the ears of every science class, but one can emerge from a course in science with a deeper reverence for

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life and reality, a wider appreciation and a more profound understanding, an enlarged sense of responsibility to contribute to the achievement of a good world by means of a newly-gained technique of the use of test tubes or vacuum tubes.

A plan of change for the department of religion is being considered. At present it is a competing department so that religion is segregated as if religious history or religious literature were inherently different from secular history or literature. The plan is to place church history, for instance, in the department of history. A "Department of History and Criticism of Thought" is being contemplated; in this department Hebrew thought would be treated as comparable in academic importance with Greek thought, and the study of medieval and modern thought would not discriminate against religious thinkers as unworthy of consideration. We would hope to end the practice, which is well-nigh universal, of avoiding studiously all consideration of the influence of religion in history and philosophy, a practice which masquerades under the guise of scientific procedure.

The vision is of a college which will be successful in the struggle out of a provincialism which has introduced students to European and North American culture only, when the present and future need is for global understanding.

I dream of one day having on Doane's faculty a keen-minded Oriental or a remarkable missionary who is familiar with the culture, history, literature, and philosophy of Asia, and who will enable us to lift our students out of the provincialism of Western Culture.

Our vision is of a college which contributes largely to its community. Dr. Fischer, our Czech member of the faculty, is serving in very practical ways the Czech community of Saline county, at the present time. The Alumni Council is planning to serve its members more than may have been true in the past, and greater help will be given by the college in placing its graduates who have been out several years. The Commercial department may be an opportunity to widen the service of the college. The Summer School is necessary under the accelerated program, but Doane has some special opportunities for teachers, and in our location and with our facilities, we may be able to offer adults

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opportunities for vacation with study. The college stands ready to cooperate with the government in training young men for service, and in the CPT program is doing a splendid service.

We have a vision of a college which salvages. Many mal-adjusted young men and women go to college or university. Some educational institutions cull out such students as undesirable and cast them aside at the end of the first six weeks or the first semester. The Doane of the future, as has been true of the Doane of the past, will seek to salvage these young men and women by a system of counseling by Deans and appointed advisers to discover causes, to diagnose difficulties, and to apply remedies; by a recreational program that meets the needs of the socially inclined and that penetrates the defences of the unsocial, through the use of the exceptional social opportunities of our school; by a physical education program which is concerned about the student who needs corrective gymnastics as well as about the star athlete.

We have a vision of a Doane which stimulates the bright and superior student to his highest potentiality. We have succeeded in the past. It has been gratifying to learn of students who spend the leisure of a vacation reveling in books of poetry or philosophy, who rank at the top in their graduate schools, who spread abroad the impression that a Doane student is to be known by his social poise, his intellectual maturity and alertness, his apparent culture. This vision is realized through dynamic teaching, a genuine reverence for truth and an unqualified intellectual freedom on the campus and in the laboratory and classroom, through opportunities for expression, and stimulating comradeship between faculty and students.

THE COLLEGE'S REAL TASK

After speaking about the traditions of Doane, to which we wish to cling, and about the vision of Doane toward which we wish to move, what specifically is the business of Doane College? Its business is to remain true to itself—like David, to have the common sense not to assay to wear the armor of Saul. Its business is to be a successful economic unit, not a discontented spendthrift striving after bigness and diversity to be purchased only at the [240]

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cost of debt and gambling on the future. Doane is a small college; its business is to be an excellent small college, which is glory enough for any institution of higher learning. The business of Doane is to meet the need for a liberal arts college ready to stand on the platform of a church-related college which makes no apologies for its religious purposes, and which organizes itself to carry them out. The business of Doane is not primarily to develop ideas in the abstract, nor to engage in research, nor to prepare young men and women for vocations, but to develop personalities capable of a large participation in life and of a large contribution to it. And in this task I hope to lead the college through the years.



The Functions of the Liberal College

By BUELL G. GALLAGHER*

THE functions of the liberal college are discovered in the attempt to answer the question, *status quo vadis?* What I mean to suggest is that it is the job of the college to be interested not merely in understanding what is, but also to be instrumental in shaping what is to be. Not only the status quo, but also quo vadis—these must be before student, teacher, administrator, and donor, if the liberal college is to discharge its function.

I insist that the college will not fully know its job, will not fully discharge its functions, unless it conceives itself in terms of a tool, an instrument, used so as to help shape the nature of things to come. This is no cheap reformism—this is the essence both of education and of democracy, and it is the beginning of Christianity.

It is the essence of education, a word which comes from the root *educ*, to lead out. Often that is taken to mean merely to bring out of the individual the potentialities which are within him. It ought also properly to be interpreted as meaning, to lead humanity out into new realizations and attainments.

This notion of education as a means toward shaping the future is also of the essence of democracy. Under a dictatorial pattern, the methods of education are abandoned, and the methods of compulsion are substituted. People and nations under dictatorships do not need to be educated, they need merely to be directed and trained. The essence of democracy lies in its use of the educational, as opposed to the authoritarian methods, of achieving its ends.

I said also that the idea that education ought to attempt to help shape the course of human events was the beginning of Christianity. At least in the Christian college, we ought to have little argument here. The first petition which Jesus taught his disciples to use is this very prayer for the coming of the Kingdom. True religion begins in the dedication of life to the coming of the Kingdom. True education, then, begins with the effort to imple-

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ment its coming. The effort to use the liberal college as an instrument to shape the nature of things to come is, I repeat, the essence of education and of democracy, and the beginning of Christianity. It is my conviction that the functions of the liberal college derive from its obligation to help shape the nature of the future.

PROBLEMS OF HIGHER EDUCATION

The tragedy of American Higher Education lies in the wide gap between this clear-cut obligation and the actual performance of the colleges. This gap between ideals and performance is not a new thing; but it is greatly exaggerated by the impact of the war situation.

In ordinary times, before Pearl Harbor, there was a tendency among the colleges to sacrifice the values of maturity, judgment, social vision, and sensitivity of conscience for the lesser values of personal success and Middle Class comforts.

Under the impact of wartime demands, the tendency to squeeze youth as rapidly as possible through the educational wringer has been made a vicious fetish under the name of "acceleration." The Association of American Colleges has just voted to encourage the process of reaching down into the high school, taking out students before they have completed their high school work, putting them immediately into an intensified accelerated grind, and as rapidly as possible turning them out for war service. This accentuation of an old deficiency is greatly to be regretted.

We shall concede, of course, that there was much in American education which was like the paint on the circus wagon, merely intended to impress the spectator. If the pressures of the war squeeze out of education its extraneous and irrelevant excrescences, that will be a gain.

But having conceded this point, it still remains true that education is to be measured in terms of growth, not in terms of the covering of subject matter. And while intensified effort can somewhat accelerate the actual growth of the student, there still is a pretty close correlation between time and growth—not everyone grows with the passage of time; but very few can grow without time for development. In the book of Daniel, there is a perfect description of the American College campus. It says,

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"Many shall run to and fro, and knowledge shall be increased." This feverish running about like squirrels in a cage, accumulating the nuts of knowledge against the winter of life after graduation, is directly opposed to the notion of education as a mellowing and maturing process, in which the student gains more of perspective than of push.

Certain it is that the current pressures upon the colleges, which have led higher education to attempt to telescope the learning process into a concentrated dose of premilitary studies, accentuate a long-standing weakness of college life—the insistence upon practical results which can be immediately demonstrated in the success of the graduates.

A second illustration of the way in which contemporary war pressures have accentuated long-standing deficiencies of higher education is seen in the struggle for survival now being desperately waged by many a college. The President of the Carnegie Corporation pointed out a year ago that there were more colleges now struggling for existence than the nation can afford to support. He concluded that the impact of the war would speed up the process of reducing the number of colleges to something like the load which American taxation and philanthropy together can support.

This decrease in the number of colleges does not, however, mean a radical reduction of the number of state colleges—not if I read the cards rightly. It is probable that the sharp reduction in the number of colleges which Dr. Keppel predicted will thin the ranks of the private colleges disproportionately.

To which some hard-headed person replies, "Well, what's wrong with that? If the tax-supported school can take over the burden of higher education, why not let the state carry the load?"

And to that gentlemen, we make reply in these words: You say that we want to help democracy. We allege that we are fighting for the Four Freedoms. But one of the surest ways to throttle democracy and to destroy freedom is to put education entirely in the hands of the state. When the Governor of Georgia recently throttled the entire university system of the State, the shining hope of educational freedom lay in the private colleges which [244]

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carried on in spite of him. It is not putting the case too strongly to say that the end of the private college means the end of educational freedom in America. The strength of American higher education lies in its dual system of public and private schools, each supplementing and strengthening the other, and each, by virtue of its existence, guaranteeing the academic freedom of the other. If the private college becomes dominated by narrow sectarian bias, the students and parents turn to the liberality of the state school; and if the state institution is dominated by political pressures and expediencies, the strongest weapon with which to fight for freedom is the little college at Podunk Corners which may not have the largest stadium and the finest bell tower, but can call its soul its own, and can teach its students the truth without let or hindrance from legislatures and politicians. So, to our questioning friend, we reply that far from being a move in the direction of democracy, the closing of the private liberal colleges would be as the *New York Times* put it editorially a few weeks ago, "Hitler's greatest victory."

We have taken two illustrations of the way in which contemporary war pressures accentuate long-standing problems of higher education. It seems to me that the contemporary picture serves only to bring out in bolder relief a number of such basic issues, without really introducing many new matters of concern. Our question in this war period is exactly the same as it was before the war—different in degree, perhaps, but not in kind. Our basic question still is, *status quo vadis?*

I am aware that there are some among us who do not agree with this conclusion. No doubt there are some who wish to argue that the war means a blackout of all liberal arts studies, and the devotion of our energies to the training and equipping of men for the armed services and the war industries. Indeed, the president of one of the nation's leading colleges for women has just said that the study of the Humanities must be suspended for the duration of the war! The chairman of the War Manpower Commission has said that no young person of high school or college age in America today has the moral right to prepare for any vocation or activity not directly connected with the winning of the war. In the recent Philadelphia meetings of the Association of American

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Colleges, there was mild form of academic hysteria evident. Each college president appeared to be vying with his fellows in an effort to prove that his college was all out to win the war, and was ready to scrap every vestige of liberal education in order to help defeat Japan and Germany.

In the face of such overwhelming sentiment, it takes some temerity to venture a contrary opinion; but that I do. It is my considered judgment that, far from helping the war effort, this clamor of the colleges will both hinder the war effort and go a long way toward losing the peace as well. I am not now quarrelling with the use of college facilities to carry on the training jobs of the army and navy and air corps. Not a few colleges will turn over their facilities for these purposes. But it is one thing to turn over unused physical plant and unneeded personnel resources to the military for their use, and it is quite another thing deliberately to advocate the scrapping of all the values of liberal education for the duration of the war. Far from being the time to scrap the processes of liberal education, this is the time, above all times, when we should redouble our efforts.

This is true because the ends and purposes of war are antithetical to those of peace, and because it is the special responsibility of the liberal college to work on its own contribution to the winning of the peace.

Especially is this true when we consider that the total job to be done is not merely that of winning, at tremendous cost, a military conflict; but also of building an enduring peace on bases that will make it last. If the values of the liberal college are to go into total eclipse for the duration, that fact should not be the cause for enthusiastic participation in the blackout on the part of those of us who have for so long struggled for these values. On the contrary, without impeding the war effort, we should devote our minds and energies to concentrated attack on the enemies of liberalism and of education, both abroad and at home.

THE TASK OF LIBERAL EDUCATION

Let me choose two areas in which to illustrate and defend the thesis that it is the job of the liberal colleges to stick to their last right through the war period and into the peace that lies ahead.

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The first of these illustrations I choose from the area of economics. We are at war with a totalitarian economy—not merely a totalitarian political state. All of the concepts of international trade and national economy to which we have become accustomed in a capitalistic America are thrown overboard by the totalitarian economic processes.

When Hitler wanted all the typewriters produced in Yugoslavia five years ago, he demanded them—and got them—not for so much cash money, or so much credit on the international exchange, but in return for a sixteen years' supply of aspirin. It may be that the former Yugoslavians now have plenty of use for the aspirin! But the point is that under the totalitarian political state, the economic processes must serve the ends of the political state.

Our present danger is that the very process of fighting the totalitarian states with their totalitarian economies begins to breed the practice and then the spirit of totalitarianism here in America. *The spirit of our enemy enters into us before we kill him.*

Great Britain has gone much farther than we in the direction of a totalitarian economy (she has been in the war longer); but we are rapidly overtaking her. And if it be argued that there is no other way to fight against this totalitarian threat, our response is agreement. There appears to be no other way to fight this war than to adopt the methods and processes of total warfare ourselves. That is precisely the point. If, then, we adopt the methods and procedures of totalitarian economics, for the purpose of defeating a totalitarian politico-economic power, are we also to adopt totalitarian political controls?

It is a matter of time and temper. The totalitarian political controls are already developing in the multiplicity of boards and bureaus which this total economic effort makes necessary. I am not now criticizing—merely analyzing. The freezing of men to their jobs; the drafting of capital through taxation; the mobilization of our total resources—these things demand an overall political control for their achievement. The difference between democracies and totalitarian nations in this matter lies in the fact that the totalitarians bring the economic controls into being in

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order to promote the totalitarian state, whereas the democracies bring totalitarian political processes into being in order to manage a totalitarian economy. That is a difference which is important, provided that someone in the democracies sees to it that the flame of democratic freedom is kept alight, and that oil for the lamps of freedom is not siphoned off into the tanks of totalitarianism.

This is where the colleges come in—particularly the colleges which are founded and nurtured by the churches. The flame of freedom in the hearts of men is ours to kindle, ours to keep alive. If the colleges abandon the position of liberal inquiry and academic freedom, if they go all out for the totalitarian process of this totalitarian war, they will be traitorous to the nation they serve and unfaithful to the trust placed in them by their founders and supporters.

The second illustration I take from the field of race relations. Historical accident has had much to do with the present pattern of race relations—the false notion that Caucasian peoples are superior to all peoples whose skins bear a greater degree of pigmentation. That historical accident is seen in the fact that the great Enlightenment, with the elaboration of the notions of the Rights of Man, came at the same time in history as the Industrial Revolution. Just when the European peoples were awakening to the notion of the Rights of Man, they were also engaged in weaving the web of commerce to girdle the globe and to bring them into contact with the people of other continents. And since the power of industrialism and finance capitalism was concentrated in these Caucasian peoples, they came to dominate and then to exploit the other peoples. Since, then, they held the rest of the world in subjugation, it was a very easy step of logic to say that the subordinated peoples were inferior. Thus, the notion of the Rights of Man was perverted into the dogma of the rights and superiority of white men.

Now, this notion of the superiority of any one racial group is repugnant alike to democracy and to Christianity. It is Hitler who builds his state upon such notions. It is Hitler who wages his campaigns on the basis of race hatred.

But, once again, the spirit of our enemy enters into us when we fight him. Look at the facts of this war, and the way it is

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being waged. At the present moment, it appears on the surface not to be a war between the races. Nevertheless, it is being fought as a war to maintain white supremacy. The British and German forces are clashing over the question of which of them is to dominate the Far East, the Near East, and Africa, with the pigmented peoples who populate these areas. The hesitation and lukewarmness of the Americans to the South is rooted in a well-founded mistrust of the racial attitudes and practices of the United States of North America.

And all through America, particularly though not exclusively in the Southland where I live, one finds that Americans are fighting this war as a war to maintain white supremacy. If you wish, I can produce evidence at great length to support this assertion, but I believe this is unnecessary. Although the lines of combat are not drawn along racial lines, one finds that the spirit of the combat, and its actual prosecution, is shot through and through with the notion of maintaining white supremacy.

But the matter does not stop there to my mind, there is little doubt but that we may reasonably assume an eventual victory for the United Nations. The preponderance of men and materials is not on the Axis side, and we may reasonably assume that the outcome of this global conflict will in the end hinge upon which side finally exhausts its men and materials first.

But when the peace is established, the *great* test comes. If the new peace is one which builds on the foundations of white supremacy, with the subordination of all the pigmented peoples, we shall have made the final, fatal blunder. Such a peace, established on the cornerstone of white supremacy, points the way with absolute and deadly certainty to the next great global involvement, in which the pigmented peoples, under the leadership of China and Japan, pit themselves against the less pigmented peoples, in a war of annihilation. And given another quarter or half century of industrial and technical development, such a war could result only in the defeat and subjugation, if not extermination, of the Caucasian peoples.

There is, however, another way out. Even the most hard-bitten isolationist among us, even the most devout Christian pacifist among us, must be ready to admit that it would be better to have a United States of the world than to have this recurring

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fratricidal civil war between the segments of mankind. The establishment of the peace must bring us to a world State in which the various nations and peoples join on a basis of equality and freedom, with no distinctions between men of diverse pigmentation and varying culture. The grimmest kind of narrow self-interest dictates it, even if the minds of men are closed to the altruistic call of brotherhood.

We have our choice today: we can make peace on the basis of justice, fraternity, and absolute equality if we wish; or we can refuse such a peace, and doom mankind to the great final holocaust in which the arrogant white man will be pushed right off the face of the earth by the upsurging masses of the overwhelming billions of pigmented peoples. I honestly believe that we still have a chance to achieve a just and lasting peace—just this one more chance. After that, it will be too late.

And this, also, is peculiarly the task of the Christian college in war time, to work for such a just peace. It is an immediate, and a long term task, to which we should put our minds and dedicate our efforts and resources. If the three to five million young men of this nation who are to be casualties of this war, shall be casualties only to establish totalitarianism in this nation and white supremacy over the earth, then they will be the dragon's teeth sowed for the harvesting of tomorrow's debacle. But if the flame of freedom can be kept alight through the war period, and if the peace can be based on justice and equity, we may then have an opportunity to make sure that the children these gallant young men have fathered, will grow up in a world worth living for.

The liberal college cannot insure that these things will come to pass; but we dare not fail to do everything in our power to bring them to pass. If we have eyes to see, we can discern the pattern of the future, and work toward it. God grant us that sight.

College Preparation for Theological Study

BY HAROLD J. SHERIDAN*

THE college student looking forward to the work of the ministry is not likely to find any accepted pattern of college program set for him either by the advice of the faculty or by the practice of his fellow students. Usually he finds his associates pursuing a wide variety of programs with little apparent consistency or unanimity of plan. His own inclination may lead him to select courses in Bible, church history and related subjects, if they are offered by the college, but faculty advisers are likely to counsel him to leave such work for the theological seminary and in college to pursue other studies. The professor of philosophy may be expected to urge the importance of work in that field as a foundation for theology. The professor of economics is likely to argue with at least equal conviction that courses in his field are indispensable for the understanding of present-day living and as a preparation for becoming a skilled administrator of the complex business affairs of a church. The scientist may argue convincingly about the significance of science in modern life and even the mathematician may show cause for training in that field. Beyond the proposition that students preparing for the work of the ministry should not take much work in religion in college, there is usually little agreement on the part of faculty advisers.

The result of all this is that, while some students accumulate a considerable amount of credit in the field of religion and a few amass an appalling amount, the majority have little formal training in the area. Indeed the wide variety of the programs followed can be justified only on the theory that it really does not matter very much what the pretheological student does in college provided only that he does not study religion.

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PROFESSIONAL TRAINING IN OTHER FIELDS

The situation in pretheological preparation is in marked contrast to the theory and practice of preprofessional training in some other fields.

Consider, as an example, the situation in medicine. The recommendations of the Association of American Medical Colleges provide that college students preparing for work in medicine should not pursue scientific studies exclusively, but it is required that they should include a science minimum of really considerable proportions. There must be extensive preparation in chemistry, in physics and in zoology. True, the medical schools do not ask that the colleges provide instruction in the courses ordinarily classified as "medicine." Indeed they refuse to recognize credit on the undergraduate level for courses that they believe should be taken as part of the medical school curriculum. But it is also clear that they do not expect the student to center his college work elsewhere than in the courses that form the foundation of his professional training and contribute quite directly toward it.

In the field of law there is less of requirement and more variety in actual practice. But here also there are accepted policies and patterns. Traditionally, the pre-law student has centered his work in the field of political science with attention to history and public speaking. More recently there has been a shift toward economics on the ground that most lawyers spend a large portion of their time with problems of corporation and individual taxation and finance. The college programs of pre-legal students are not as similar and as closely knit as those of prospective doctors but they certainly do not exhibit the variety and the lack of plan found among those contemplating the work of the ministry.

It is not necessary that we should just now consider all of the other types of preprofessional training. However, attention may well be directed for a moment to accepted practice in preparation for "graduate study." Here it is unthinkable that the college student should neglect the field of his special interest. Occasionally a graduate student is found far afield from the area of concentration of his undergraduate program, but, in general,

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it is expected that in his college work he shall go as far toward specialization as the college curriculum will permit. If he arrives at the graduate school with an incomplete undergraduate training in the field of his special interest, he is likely to have to devote a considerable amount of time to catching up.

GUIDING PRINCIPLES

Before suggesting definite proposals for the programs of pre-theological students I should like to set up a number of fundamental principles that I believe should control all preprofessional training.

My first proposition is that preprofessional training should never be the entire contribution of the college to the education of the student. Students should become persons and citizens as well as professional workers and the college should help them prepare for these activities and interests.

My second proposition is that preprofessional training should be broadly based. It is not to the advantage of the student to make so much haste in preparing himself to be professionally competent that his skills lack the breadth of foundation necessary if he is to be more than a mere technician of narrow outlook and limited effectiveness. All professional work calls for broad and solid foundations and the breadth and significance of the foundation should increase in direct proportion to the complexity and difficulty of the work of the profession.

My third proposition is that every student preparing for a profession should have training on the college level that will relate itself directly to his professional interests. This does not imply that the college should duplicate the work of the professional school nor ape its procedures. It does mean that the student in his college days should not be kept away from the type of work that he will pursue in the next stage of his educational career. In support of this proposition I offer four arguments.

The student should have an opportunity by studying in the field of his special interest to test and to confirm his vocational choice. It frequently happens that a student goes to college with quite definite vocational convictions and, enrolling in courses in his chosen field, discovers that he has neither interest in nor apti-

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tude for that type of work. Such a discovery is usually disconcerting, but it is less disastrous if it happens early rather than late in the educational program. On the other hand, if the college student devotes himself energetically and primarily to work other than that of his vocational interest he runs a real risk of having his choice not confirmed but displaced and perhaps unfortunately so. I believe that our practice of encouraging preministerial students to concentrate on fields not directly related to their professional interests has resulted in the loss to the ministry of many men who should have been kept.

The second reason is that if the student pursues the study of some work in the field of his special interest he is likely to find his entire program coordinated and vitalized thereby. Many American students are at work on educational programs that are sadly lacking in coherence and vitality but I believe that the disunity is less evident in programs that are built around definite vocational purposes.

A third reason for recommending preprofessional college training is that it provides for gradual emotional adjustments. This is particularly important in areas where significant personal values are at stake. I am thinking especially of the candidate for the ministry who finds sharp differences between the outlook and the convictions of his earlier environment and the point of view of modern scholarly approaches to his field. The transition that he must make may be disconcerting and if some of the adjustment can be made gradually in the course of his college career there will be real gain.

Finally, I submit that in most, if not all, professional fields the amount of work that may well be done is so great that there is a real advantage in having some of it covered before entrance to the professional school. This by no means involves trespassing on the territory of the professional school or "skimming the cream" from the later program.

SOME PROPOSALS

Having set up these guiding principles it is in order that we should make specific proposals for procedure in the guidance of prospective ministerial students while they are in college. The following suggestions are offered :

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(a) There is clear advantage in having the theological seminaries offer somewhat definite and positive guidance to pretheological students. This does not mean that there should be a rigidly prescribed program and that an able student who had not followed it exactly should be denied admission to the seminary and his place given to a mediocre student of more orthodox preparation. Nor does it mean that the seminary should dictate to the college what its program should be. What is needed is not dictation and rigidity but wise counsel and encouragement.

(b) The college preprofessional program should be built around functions rather than be made up of units of subject matter. The important question is not how many hours credit the student has in various courses. Instead we should ask whether or not the program is helping the student to gain points of view and make necessary adjustments. It is possible to accumulate many credits with scant advantage. It is also possible to secure significant development and adjustment through a modest amount of work in the field.

(c) The pretheological student should have a considerable, though not excessive, amount of work in religion in college. He may well make religion his major or area of concentration. Of course, the work should be well done and compare favorably with work done in other areas of the college. It should not be a stepped down seminary program, but it should be religion—straightforward, thorough and comprehensive.

In conclusion, may I say that I firmly believe that there is urgent need for an aggressive, constructive approach to the problem of pretheological education. College students should feel that there is a well considered program of college preparation for the work of the ministry and that we are not afraid to give positive advice. Reasonable counsel will be of real help in securing and retaining suitable candidates for the high calling of the Christian ministry.

Some Needs of the Post-War World and Their Implications for the Seminary Curriculum

BY RUFUS D. BOWMAN*

THEY are old needs which through the war have increased in urgency. Builders of the seminary curriculum should be like the householder who "bringeth forth out of his treasure things new and old." Things old—out of the abiding values of the Christian thought and experience of generations past: things new—adjusting the seminary program to the problems and situations as we shall find them.

The post-war world will be a new world. Not new in glory but new in disillusionment, in multiplying problems and in an overwhelming sense of need. In the first place what are some of the needs which leaders of the Christian church will face in the post-war world?

NEEDS TO BE FACED

First, the needs of persons. In the realm of religious thinking today there is much confusion. In the midst of tragedy many people are asking the question, "Why?" They are having difficulty to harmonize the ideals of their Christian faith with present day practices. Nervous tensions and fears are increasing. Pronounced attitudes of hatred toward people of enemy countries are developing. In a recent bulletin issued by the International Council of Religious Education, it is stated that the war is having a profound effect upon the moral standards of the people. There are more cases of delinquency and drunkenness. Added to these, millions of people are gripped with a profound sense of loneliness and insecurity.

In the post-war world persons will need:

1. Ego security, effectual security and cosmic security which will give persons a recognition of human worth, a feeling of

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fellowship with men, and a sense of the friendliness in the universe.

2. A vital and reasonable faith in spirit values in the place of spiritual confusion.

3. Mental health through the making of healthful personality adjustments and the elimination of nervous tensions and crushing fears.

4. Christian attitudes toward all peoples through the cultivation of love and understanding rather than hatred.

5. Fellowship where the individual feels himself a part of a group of friends.

6. Adventure in service which requires sacrifice and commitment.

7. Moral ideals, based upon respect for personality, the Sermon on the Mount, and the high standards of personal purity worthy of children of God.

8. A sense of civic responsibility, for a better world demands better men in office and the exercise of our citizenship responsibilities.

9. Economic guidance, for changes may come in the economic structures of the world. Standards of living may be lowered. Christian workers will need to exercise thrift and economy and help others to do it. It is entirely possible that seminaries will need to educate some ministers who will make their own living and serve churches without financial compensation.

Second, the needs of families. The war is having some tragic consequences on family life. The separation of husbands and wives, the separation of husbands from their families, are causing untold suffering and nervous strain. Some of these husbands will never come back and ministers have the opportunity to be counselors as lonely and sad people make their adjustments. Added to this, the whole process of life seems to have been speeded up. There are war marriages, many of which are taking place without mature courtship. War work has caused the shift of populations. Thousands of families are living in trailer camps. Often both fathers and mothers work in war plants and the children are uncared for. Along with parental neglect, juvenile delinquency is aggravated and sex delinquency is increased.

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In the post-war world the family life of the nation will need rehabilitation. In fact, this is a matter of the greatest urgency for the sake of the church and nation.

Third, community needs. The war emergency has dislocated about twenty per cent of the population. Well established communities have been depleted in population and in Christian leadership. New communities have developed rapidly without adequate church and Christian education opportunities. The environment of the community has a tremendous effect upon personality development. The social pressures of these communities will tell upon the citizens of tomorrow. The roots of democracy rest in the local communities. Civilization can rise no higher than the level of the communities. The Christian leaders of the post-war world must know how to organize and build community programs to meet community needs. This necessitates a cooperative venture and working with all moral and spiritual agencies in the community. The time for exclusive church programs is gone. Modern conditions call for church cooperation and united community building.

Fourth, Church needs. The Christian Church in the post-war world should be undergirded with the desire for unity in community building and in educating for a Christian world order. The Church should build a fellowship based upon the concept of the Church as the family of God which recognizes no racial or national barriers. The Church true to its ecumenical character ought to go forward to unite the world into a fellowship of Christians which places Christ and humanity above all nations. The world is becoming smaller every day. The radio brings all parts of it into our homes. The airplane brings all nations of the earth within a few hours or days from our doors. But in spirit the nations are far apart. The world is a neighborhood but not a brotherhood. The Church's ecumenical mission is to build a fellowship of all nations.

Fifth, political needs. Some type of international cooperation in the post-war world will be essential. Just what the form will be I do not know. If it is to last, it must be based upon the fatherhood of God and the brotherhood of man. And the Christian church should have a voice in the type of world government which is established.

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THE TASK OF SEMINARIES

In the second place, what do the needs of persons, families, communities, churches, and governments have to do with the seminary curriculum in the postwar world? These needs are the bases for the program to be developed. Seminaries to be vital should adjust their curricula to the needs and problems of the hour. In doing this, seminaries will become schools of the prophets, equipping young people to be prophets in the struggle for a better world. This will require on the part of seminaries the willingness to make changes and to adventure into some new forms of educational practice.

First, the implications of the above stated needs in the seminary curriculum may call for revisions in our methods of teaching. The word curriculum is being used in the sense of the total seminary program. Education carried on as a stuffing process will not suffice. It is essential that young ministers be trained to think and that they be made aware of major problems. More opportunity should be offered for class discussions. Special classes, discussion groups, or seminars on major problems which ministers will face, should be organized. In these discussions students and faculty members should share in a creative process of thinking.

Not only will the seminary curriculum need to place more emphasis upon thinking; the program of tomorrow calls for an increased ministry to individuals. How can ministers help disillusioned and fear-torn minds unless they themselves are Christian in attitude and healthy in spirit? It is not enough to graduate strong scholars and attractive preachers. The war will leave millions of lonely and distorted minds at the doors of our churches. Their needs cannot be met in any adequate way except through counseling. Each young minister in our institutions should not only be educated in the techniques of counseling, but should be counseled himself regarding his own personality problems. The problems of the post-war world require that seminary teachers and administrators become effective counselors and that all possible efforts be made to turn out from our institutions healthy minds as well as prepared preachers.

The stimulation of thinking and effective counseling should be carried out in relation to more effective supervision in practical

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experience. More study of actual church situations and more counseling of the young minister in actual service will be necessary. This involves the experienced centered approach in the class room, the dealing with realistic problems, and the guidance of young ministers in counseling, visitation and preaching situations.

Second, the implications of postwar needs in the seminary curriculum call for something to be done to the total life of the institution. Seminaries which educate young people to be leaders in the Kingdom, should themselves be units of the Kingdom. A seminary group should be a fellowship of worship, friendship, Christian tolerance, democratic sharing and dynamic inspiration, so that the students exclaim, "This is the Kingdom!" With the presence of other races in our institutions, we may set the ideal for a new internationalism. With the purposeful exchange of students from other countries, we may help to develop the world fellowship of Christians. The world after the war will need seminaries which dare to adventure in fellowship. The church leaders of tomorrow should be educated in an atmosphere which expresses the ideal of their prophetic dreams. Somewhere the new heaven and new earth should be real in their visions so that the hard clods of the earth cannot crush their purposes.

An experienced centered seminary program, which emphasizes guidance in practical church situations, and which develops the seminary as an adventure in fellowship, will give a much greater place to the education of ministers' wives. The minister's wife is in a strategic position. She exercises a tremendous influence in the pastor's success or failure. It is almost as important for the minister's wife to have special training as it for the minister. This has been a neglected phase of our program. The building of ministers' wives into the fellowship of the seminary and providing a constructive curriculum for their education and growth is an important direction for future development.

Third, the implications of post-war needs have a bearing upon our courses of study.

1. There should be no less emphasis upon the courses in Bible and Christian Doctrine. Above everything the ministers need to know their Bibles. The widespread confusion in the minds

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of people makes it imperative for ministers to be skilled counselors in the realm of Christian faith. The most outstanding need of persons is a Christian philosophy of life. Outside of the normal courses in Bible and doctrine, young ministers should be acquainted with the "isms" which are developing and the peculiar types of religious interpretation which flourish during a war.

2. Courses on the Church should assume a greater importance. Courses ought to be given which interpret the history of the church, how to build the church as a fellowship, how the church can cooperate to build a community, the worldwide mission of the church in helping to create a Christian world community.

3. Courses on mental hygiene, personal counseling, the Christian family, and the psychology of childhood, youth and adults, will be made more imperative because of the results of the war.

4. Courses dealing with the problems of the city and countryside, delinquency areas, population trends, land tenure, and the church's program for the new communities which have been formed, will be found essential.

5. Every minister should have a strong course in Christian ethics which deals with the major ethical problems and especially those raised by the war.

6. The untaught millions, increasing delinquency, depleted leadership of churches, and new communities to be reached, make necessary a stronger emphasis upon Christian education courses in our seminaries. Most pastors will be their own directors of Christian education. They should have courses in worship, children's work, young people's work and adult education. Every pastor should know how to develop a church program and train his leaders.

7. Mention has already been made of the urgency for a curriculum to be organized for ministers' wives. Courses which include the church program, counseling, and the normal function of a minister's wife in a parish, will be helpful.

8. The economic problem of the post-war world will, I think, make it more urgent than ever that ministers be taught how to handle their personal finances, and how the business affairs of a church should be conducted. In addition, ministers ought to have a good course on the whole problem of economics.

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9. Courses in the field of preaching and expression will receive no less emphasis. Messages from ministers as prophets of God ought to be given just as attractively and as appealingly as possible.

10. The spiritual hunger which we are bound to find after the war, calls for the seminaries to turn out big souls. "I love to hear that preacher because he seems so sincere," said a young person to me not long ago. The shadow of a gracious spirit was passing over that young man and influencing his life. Isn't it possible to do more in an institution to condition character? Isn't it possible for us to do more to lead students to a rich devotional life? Wouldn't a course in "Developing the Devotional Life," wherein students sit at the feet of a spiritual Master, have untold value when the young ministers go out to meet the needs of embittered, disillusioned, war-torn people?

Doubtless you are wondering how all these courses can be packed into three years. The number of years isn't as important as getting the job done. In the post-war world may the seminaries be schools for the prophets.



The Condition of the Post-War World and Its Implications for the Seminary Curriculum

By O. R. SELLERS*

OBVIOUSLY when we make any statement about the condition of the post-war world we are in the field of speculation, in which our ideas are affected by our individual situations and by our glands. Experts in warfare and politics are so much at variance that the theologian in drawing his map of the future necessarily must rely on intuition, foreboding, and wishful thinking. I presume that all of us have faith in an ultimate victory for the allied nations. But what will be the world-pattern carved out and pasted together at the peace table? And how will this pattern affect the courses of study that we plan?

I

There is the possibility that we shall have a repetition of the doings of 1918-1919 with realistic statesmen of the major victorious powers threatening, cajoling, flattering, and grasping to secure each for his own government the maximum of new territory, reparations, and advantages in trade. The result of such machinations will be a world-wide cynicism, disillusionment, and scramble in preparation for World War III. To anyone who reads the local newspapers it is apparent that this result for an extremely vocal and numerically not negligible portion of our population is something to be expected and not deplored. The business of our nation, then, according to this group, is to mistrust every other nation, to withdraw into our own well-fortified boundaries, and to let the rest of the world go by. From our experience in the early twenties we realize that the prevailing of such aim is well within the range of possibility.

What then will be the effect on the seminary curriculum?

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One tendency will be to adjust the thinking of the seminaries to the national pattern. There will be a temporary boon in business. With buildings to be erected, roads to be laid, industrial plants to be reconverted, homes to be refurnished with many of the conveniences gone out of production for the duration, but now reappearing, and with many new devices made possible by discoveries under the necessity of war, there will be a demand for labor, and, with bonds accumulated during the successive drives, people will have the money to spend. Churches joining the procession will be ready for rebuilding, expansion, or at least redecorating. There will be pressure to make the seminary curriculum more practical. There will be demand for bigger and better courses in church finance, church architecture, liturgies, aesthetics, and techniques of increasing the membership. On the other hand, the church, sensing its failure to bring any effective altruism into the world picture, may with renewed zeal go about the business of developing more of a world-consciousness on the part of its members. This will place more emphasis on some of the other subjects generally classified as "practical" (such as sociology, polity, ecumenics, missions, and economics), while insisting on the continued importance of the biblical, historical, and theological fields. The seminaries will feel the responsibility of training men who understand the messages of the Old Testament prophets and of Jesus, the career of the church, and the intellectual background of the Christian belief, in order to offset the national selfishness, isolationism, racism, and materialism temporarily triumphant.

II

But if the war issues in an attempt on the part of the victorious nations to realize something like the four freedoms and the expressed aims of the Atlantic Charter there will be a new importance to our seminary curriculum. The church will command a respect and a recognition that it did not know in the past generation. According to numerous writers in the thirty-five cent magazines, the church has been ahead of all other organizations in looking forward to the problems of the post-war world and in trying now to develop plans and principles to impress the political leaders so that we shall not have the debacle that followed the [264]

CONDITION OF THE POST-WAR WORLD

last peace. The church should have the opportunity to make itself heard at the peace table and the church should have a big share in the shaping of a world which will not face twenty years of growing animosities and then another war. In case, happily, this wish comes to fruition we shall see its effect on our theological studies. In general, I should say, we shall see a somewhat different aim in our curriculum.

During the past three decades the aim of the seminary curriculum has been to produce an effective parish minister. The training was designed to equip the candidate to interest and edify his congregation, to raise and administer funds, to secure new members, to organize his Sunday school, to officiate with dignity at funerals, weddings, and baptisms, to comfort the sick and the sorrowing, to counsel the frustrated and the perplexed. In this I think we have been reasonably successful; but there is now a feeling that a minister should have more of a world-consciousness, that he should be not only a local leader and the loyal member of his denomination. He should also sense his participation in a growing church, which extends throughout all the continents and embraces all races. So he should have a knowledge of international affairs and an understanding of many cultures. He should see his responsibility to the ecumenical church, then to his denomination, then to his congregation. If the post-war world is organized as a cooperative world, with the rights of all members acknowledged, the ecumenical spirit will be recognized in our seminary curriculum. The seminary graduate will have the incentive to know more about the world than he is apt to get now from a prescribed course in missions and a few lectures by board secretaries.

III

But, whatever the peace may be, out of this war certainly there will come practical curriculum problems to all of our American seminaries.

1. One problem already is here: the accelerated curriculum. Acceleration is in the air. Boys and girls are being taken out of high school and rushed through college at breakneck speed to get them ready for responsible positions in the emergency effort. Recently we read in the papers of the new plan of a women's

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college in the East to condense the four year program into three years with shorter vacations; and the president intimated that this was a permanent measure, not an emergency affair. We are told that we have been wasting time in requiring our theological students to spend four long years in college and then three years in seminary. And we know that in these seven years our students have spent a good deal of time on other things than their studies. Ostensibly the motive of the present speed-up is to provide needed chaplains for the Army and the Navy and for newly ordained men to take the places of experienced pastors who are joining the armed forces. Possibly the accelerated program is temporary; but it may well become the norm. We shall have to wait and see whether this speeding up is efficient. In our candidate committee of the Chicago Presbytery we have had a perplexing problem. There is a seventeen year old boy now in his second year of combined college and seminary work. Within a month of his twentieth birthday he will have an A.B. degree and a B.D. degree. He is supposed to be directed by our committee in his theological education and his father insists that we approve his program. He is a bright lad and undoubtedly will be able to pass the necessary examinations. But is it fair to him and is it fair to the church to let him be ordained and undertake a pastorate almost two years before he is qualified to vote?

There are some of us who feel that it is a disservice to rush a man through his theological education if he expects to be a pastor. As I think of the graduates of our seminary who have become leaders in the church, I notice that nearly every one of them had some interruption in his educational career and was graduated from seminary after his twenty-fourth birthday. The class which has produced the highest percentage of eminently successful ministers is the class of 1922, and these outstanding men were men who had the benefit of war experience between college and seminary. So I am afraid that the boy who speeds up his theological education will enter the ministry under a handicap. But acceleration is the fashion and it may be the standard in our post-war world. Moreover, if the war lasts several years there will be many men coming out of the service and desiring to enter the ministry. Some of those who have not finished college will plead

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for admission into our seminaries and there will be temptation to lower our standards of admission in favor of these men whose college careers have been interrupted by their patriotic service. Most of the ex-service men who enter seminary will have the feeling that their added maturity makes it imperative for them to finish their theological educations as rapidly as possible and get into the pastorate.

2. There may, though, be pressure in the opposite direction. To make place for subjects which have entered the curriculum since the last war (such as religious education, counseling, psychiatry, social service, dramatics, and supervised field work) the older disciplines of Bible, history, theology, and homiletics have been pared to the limit and still there is clamor for other subjects to be put on the required list. One such subject demanding inclusion in the theological curriculum at present is agriculture. Now, while it is admitted that it would be valuable for a rural minister to be able to distinguish between a Duroc and a Poland China, there are some who think it just as valuable for him to be acquainted with the Ten Commandments. In fact a noted rural preacher speaking in our seminary this spring testified to the value of being able to identify an aorist in the New Testament. There is at present in our curriculum nothing that can be dropped by common consent. Everything that we have is essential. So there is talk here and there of lengthening the seminary curriculum to four years. Several years ago one seminary tried to do this without success; and Dean Sherrill of Louisville has made a convincing study which shows that there are excellent reasons for keeping our course to the three years (*The Register*, The Louisville Presbyterian Seminary, Oct., Nov., Dec., 1942). But a Southern seminary has been very successful with a four year course leading to the Master of Theology degree and the demand for a four year course continues to arise in church committees.

The war, moreover, is bringing in a vast store of new knowledge, particularly in the sciences, and some of this is knowledge that would be useful to the minister. It is entirely possible that the aircraft which goes straight up and stands still will be so perfected that everybody will want one and it will be as much a requirement for the minister as the automobile is today. So be-

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fore long we may expect to have a call for aviation mechanics as part of our curriculum. To get into the course of study all that some churchmen think should be in it would require four or even more years. We all admit that we wish our graduates could know more when they receive their diplomas.

3. But this brings us to the third item, which, I think is the most important. That is the possibility of our having better men exposed to our curriculum. In the post-war world there will be many young men who have had deep spiritual experiences. Among the soldiers and sailors there is a respect for religion and for the church that is a bit amazing to those of us who were in the last war. Unless the church makes some serious blunders and the seminaries are unbelievably stupid, we shall have entering our classes large numbers of mature and serious men who mean business. They will be men who have gone through the intensive grind of the army and navy schools, not afraid of hard study and long hours. We can expect from them serious work and they will expect from us real teaching. I do not think it will matter so much to them how we arrange our curriculum just so we give them something important. And I think we shall have a generation of good preachers. For a few years after the war we shall have our supply of well qualified candidates. After that our task will be to keep up the supply of worthy men when the nation has settled down to peace. The most important thing about a seminary curriculum is the student. A capable man will be a capable man if we keep him two years or three; a man of low intelligence will continue to be such no matter how many courses we require him to take. So while the shaping of a curriculum is interesting and important, the best way of making a curriculum effective is recruiting consecrated men who are superior students.

Personal Problems in Wartime

BY CARROLL A. WISE*

"IT SEEMS silly to be talking about my personal problems now. They look so small in comparison with the world problems we are facing."

More than one pastor has heard these words since Pearl Harbor. They were spoken by a young business man whose marriage was on the verge of breaking up. They came from the lips of a school-teacher with a deep sense of guilt because her conduct was out of harmony with her ideals. They were voiced by a young office secretary who was finding it difficult to get along with her associates.

Each of these people had a personal problem, but also had the good sense to try to find help. But when the problem was held up for examination, it seemed so insignificant compared with the world cataclysm. Was it not petty for them to be concerned with themselves at such a time?

It is true that we face tremendous world problems. And it does no good, and much harm, to deny that these problems are our concern, or to seek to "escape" from the impact of the war. For that endangers not only the war effort but also our own mental health.

Each of us wants to make our best contribution now. But—and this is what counts—we fail to do this to the extent that we are burdened with deep inner conflicts. If our relationships with other people are very strained and unhappy, we shall not be of much use to our country. If we are paralyzed by fear, anxiety, guilt or resentment, we shall not be very efficient helpers in an all-out effort. To help the world we must first work out our own troubles. World problems must not be used as an *excuse* for refusing to face inner problems.

Mental and physical health, morale, and efficiency—all of vital importance in wartime work of whatever kind—are greatly influ-

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enced by the way in which personal problems are handled. In one city recently a volunteer nurse's aide had to be relieved of her duties because her jitteriness so communicated itself to her patients that she was a "center of infection." Upon examination it was found that she was trying to escape from a home situation which she lacked the courage to face. Fortunately, consultation with her pastor led her to face and solve the home problems, and now she is carrying out another kind of wartime work for which she is better fitted.

What kind of morale does the person have whose courage and faith go up and down a hundred points with each radio news program? Such emotional instability grows not out of the war but out of unsolved personal problems. What kind of product appears when a workman cannot concentrate on his machine on account of the deep sense of guilt which diverts his mind? His anxiety is not, in spite of what he thinks, about the war, but about personal and family problems he has not dealt with satisfactorily. Unsolved personal problems in this way can ruin morale.

But the wartime situation has magnified many personal problems. Home relationships have been disrupted. The strains on wives and children have increased. Juvenile delinquency is up. These are but a few of the evidences of problems which the war situation has brought into the open. The morale of the nation is at a high point, but that of many individuals has been lowered—and some of them have mistakenly thought it unpatriotic to admit this fact, even to themselves.

There is real danger in the illusion that personal problems will eventually work themselves out without conscious effort on our part. When they are neglected, they are more likely to work themselves *in*. In that case, we may be driven, as are some of the juvenile delinquents, to do irrational and unintelligent things in trying to find a release from tension. A good deal of the unwise sexual activity of young people is of that sort. It comes not from an uncontrollable need for sexual expression, but out of unsolved conflicts between the young persons and their homes, conflicts made more acute by the rapid social changes of wartime.

PERSONAL PROBLEMS IN WARTIME

He who is sick has need of a physician. To have unsolved problems is to be sick. But sickness, especially this kind, can be healed. As it is so often a disease of the soul, so the best physician is usually he who deals with the soul—the pastor. More than ever he is making central his function of counseling with individuals.

More pastors are equipped to give help on personal problems than is usually realized. A middle-aged woman recently came to her pastor some time after a series of consultations had been concluded, and said, "I don't know how to thank you. You've saved my home. Yet I turned to you only in desperation because I didn't know where else to go." Fewer homes would be threatened if people realized before they became desperate that the pastor could help.

The urgency of today's need has made us put aside many petty concerns, and more of this is coming. But personal problems are never petty when we try to solve them. They become petty only when we deceive ourselves into believing they can be ignored. It is not "abnormal" to have problems. Abnormality comes only when problems are neglected and therefore allowed to "fester."

"Silly to be talking about my personal problems now?" Quite the opposite—provided we are really seeking the best help possible in facing and solving them. For only so can our health, morale and efficiency rise to the challenge which the wartime situation makes to each of us.

Additions to the Office Library

(This Journal does not pretend to review books. Books sent to the office "for review" may be given notice with a brief statement.)

The Teachers of Drew, 1867-1942. James Richard Joy, Editor, Drew University, Madison, N. J., 1942. 266 pp.

A Commemorative Volume issued on the occasion of The 75th Anniversary of the Founding of DREW THEOLOGICAL SEMINARY, October 15, 1942.

The Voice in the Wilderness. M. Lafayette Harris. The Christopher Publishing House, Boston, 1941. 149 pp.

A series of addresses bearing largely on the Negro and his development, by the President of Philander Smith College, Little Rock, Ark.

The Story of Bible People. Muriel Streibert Curtis. The Macmillan Co., New York, 1942. 118 pp. illustrated. \$1.75.

The Art of Preaching. Arthur Allen. Philosophical Library, New York, 1943. 93 pp. \$1.25.

Five chapters dealing with a timely subject showing that the heart of preaching is the heart of the preacher.

Andreen of Augustana. Augustana Book Concern, Rock Island, Illinois. 1942. 219 pp. \$1.00.

This is a series of tributes to Gustav Albert Andreen, by Associates, Family, and Friends. Dr. Andreen was a pioneer in Lutheran Higher Education.

Religious Progress through Religious Revivals. Frank Grenville Beardsley, American Tract Society, New York. 181 pp. \$1.50.

The thesis of this book is that every great forward movement in the history of the Christian Church has been preceded by some spiritual upheaval.

Answering Distant Calls. Mabel H. Erdman. Association Press, New York, 1942. 146 pp. \$1.50.

The heroic stories of eighteen men and women who carry Christian faith and service to the four corners of the world.

ADDITIONS TO THE OFFICE LIBRARY

Science, Philosophy, and Religion—A Symposium. Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, New York, 1943. 438 pp.

Valuable for students of Philosophy and Religion to keep abreast of the latest thinking bearing on modern problems.

How to Win the Peace. C. J. Hambro. J. B. Lippincott Company, Philadelphia, 1942. 384 pp. \$3.00.

A keen analysis and constructive suggestions for international problems by a Christian statesman.

The Fight of the Norwegian Church Against Nazism. Bjarne Høye and Trygve M. Ager. The Macmillan Co., 1943. 180 pp. \$1.75.

A "must" chapter in the history of the modern church.

The History of Mary Baldwin College—1842-1942. Mary Watters. Mary Baldwin College, Staunton, Virginia, 1942. 629 pp.

A valuable contribution to the increasing number of histories of colleges, exhibiting extensive research, sympathetic understanding, and comprehensive grasp of college life.

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